

Vishaya of avidyA

1. The vishaya of avidyA, just like the Ashraya thereof, is shuddha chaitanya. This is so on account of the following:-

(i) shuddha-chaitanya is not avidyA-kalpita and hence there cannot be anyonyAshraya-dosha. If anAtmA were to be the vishaya of avidyA, then there shall be anyonyAshraya-dosha.

चिन्मात्रमेवाविद्याविषयः; तस्याकल्पितत्वेनान्योन्याश्रयादिदोषाप्रसक्तेः।

(ii) anAtmA is born of avidyA and hence cannot be vishaya of avidyA. Shuddha chaitanya is not born of avidyA and hence can very well be vishaya of avidyA.

(iii) anAtmA has the absence of atishaya.

तस्मादतिशयाभावात् नाज्ञानविषयोऽनात्मेति।

(iv) anAtmA is inert and hence is not self-illuminated. It has no prasakta-prakAsha. Shuddha chaitanya has prasakta-prakAsha and hence there can be AvaraNa-kritya in shuddha chaitanya. AvaraNa-kritya is prakAsha-pratibandhana which can only be in an entity which has prasakta-prakAsha. If the entity has no prasakta-prakAsha, there can be no AvarNa-kritya.

स्वप्रकाशत्वेन प्रसक्तप्रकाशे तस्मिन् आवरणकृत्यसंभवात्।

न च स्वयमेव प्रकाशहीनस्य जडस्य आवरणार्थोऽपि सम्भवति।

(v) jnAna and ajnAna must have the same vishaya. Since ajnAna is removed by shuddha-chaitanya-vishayaka-jnAna, ajnAna must also have shuddha-chaitanya as vishaya.

2. **What exactly is this AvaraNa-kritya and what exactly is AvaraNa?**

AvaraNa-kritya refers to:-

- (i) vyavahAra of “it is not”, “it shines not”; OR
- (ii) absence of vyavahAra of “it is”, “it shines”.

नास्ति न प्रकाशत इति व्यवहार एवाभिज्ञादिसाधारणः; अस्ति प्रकाशत इत्येतद्व्यवहाराभावो वा आवरणकृत्यम्.

AvaraNa refers to the yogyatA of AvaraNa-kritya. That is, AvaraNa means the yogyatA of the twin vyavahAra mentioned above.

This AvaraNa is identical to avidyA-chaitanya-sambandha. **Thus, AvaraNa is not identical to avidyA but to avidyA-chit-sambandha.** Such AvaraNa permeates across jAgrat, swapna and sushupti till Brahma-jnAna. आवरणं च तद्योग्यता अज्ञानसंबन्धरूपा सुषुप्त्यादिसाधारणी आब्रह्मज्ञानमवतिष्ठते । Thus, AvaraNa is present in sushupti but absent in Moksha.

AvaraNa-kritya also refers to:-

- (i) vyavahAra of “I am not Brahman”, “I don’t shine as Brahman”; OR
- (ii) absence of vyavahAra of “I am Brahman”, “I shine as Brahman”.

Here, one should note that this AvaraNa which is nothing but chit-ajnAna-sambandha is anAdi and chit-prakAshya. Therefore, there is no AtmAshraya dosha in utpatti, jnapti or sthiti.

How?

- (i) Since AvaraNa is anAdi, it does not require anything for its origin.
- (ii) The AvaraNa is illuminated by chit but chit is self-illuminated.
- (iii) AvaraNa is dependent on chit but not the vice versa.

Thus, neither sAkshAt nor through paramparA, there is AtmAshraya-dosha or anyonyAshraya-dosha.

The explanation in Tattva-Deepana/ Riju-vivaraNa regarding AvaraNa-kritya is not in accordance with advaita-siddhi as it renders the word “kritya” infructuous. [BALabodhinI]

3. But shuddha chaitanya is swaprakAsha and always shines forth. None doubts its presence in either waking, dream or deep sleep. There is no absence of vyavahAra “it is” “it shines”. Nor is there the presence of vyavahAra “it is not” “it shines not”. Then, it stands to reason that there is no AvaraNa-kritya in shuddha-chaitanya and hence imagining AvaraNa of shuddha chaitanya is not correct.

Though shuddha chaitanya shines as sat and chit, it does not shine as paripUrNa-Ananda. Hence, it stands to reason that there is AvaraNa of shuddha chaitanya. In moksha, shuddha chaitanya shines as paripUrNa-Ananda. शुद्धरूपायश्चितः प्रकाशमानत्वेऽपि तस्या एव परिपूर्णाद्याकारेणाप्रकाशमानत्वात् , तदर्थं तस्या एवावरणकल्पनात्, परिपूर्णाद्याकारस्य मोक्षदशानुवृत्तत्वेन शुद्धचिन्मात्रत्वात्।

4. But shuddha chaitanya is without any parts or divisions. So, it is illogical to say that it shines as sat and chit but not as paripUrNa-Ananda. If shuddha chaitanya were to shine, it shall shine in its entirety. How can it shine as some facet but not as some other.

It is due to avidyA that despite sat, chit and Ananda being identical, differentiation between them is caused. BALabodhinI says - चिदानन्दयोरेकत्वेऽपि आविद्यकभेदेन निरंशे चैतन्ये सामान्यविशेषभावो भवति। Thus, though shuddha chaitanya shines as chit being the substratum of adhyAsa, it does not shine as paripUrNa-Ananda during samsAra-dasha on account of being covered by avidyA.

5. But shuddh chaitanya is held as swaprakAsha which means अवेद्यत्वे सत्यपरोक्षव्यवहारयोग्यत्वम्. This being so, when the shuddha chaitanya has aparoskha-vyavahAra-yogyatA, how can it have the yogyatA of nAsti-iti-vyavahAra.

Because aparoksha-vyavahAra-yogyatA refers to asti-iti-vyavahara-yogyatA. Therefore, swaprakAsha and AvaraNa are contradictory to be there in the same shuddha chaitanya.

Even though there is absence during samsAra-dashA of paripUrNa-Adi-AkAreNa-aparoksha-vyavahAra, there is no absence of yogyatA-of-paripUrNa-Adi-AkAreNa-aparoksha-vyavahAra. The definition of swaprakAsha needs yogyatA of aparoksha-vyavahAra and not the aparoksha-vyavahAra as such.

In reality, the correct definition of swaprakAsha is as stated by ChitsukhAchArya - अवेद्यत्वे सत्यपरोक्षव्यवहारयोग्यत्वात्यन्ताभावानधिकरणत्वम्। Thus even though in samsAra-dashA there is no aparoksha-vyavahAra of shuddha chaitanya as paripUrNa-Ananda, there is no loss of the atyanta-abhAva-anadhikaraNatvam of such yogyatA. Accordingly, swaprakAsha is not contradictory to AvaraNa-kriya. NayanprasAdini says - कदाचिदपि योग्यताधिकरणं तदत्यन्ताभावानधिकरणमेवेति सिद्धम्।

BAlabodhinI makes it absolutely clear as under -

चैतन्यं भाति स्फुरतीति व्यवहार एव अपरोक्षव्यवहारः। तत्त्वज्ञानानुदयदशायां पूर्णानन्दस्वरूपचैतन्यस्य भातीत्यादिव्यवहाराभावेऽपि पूर्णानन्दाभानापादकाज्ञाननाशकान्तःकरणवृत्तेः कदाचित् विषयत्वात् चैतन्यस्य अपरोक्षव्यवहारयोग्यतायाः न हानिः। अभानापादकाज्ञाननाशकवृत्तेः कदाचिद्विषयत्वं चैतन्ये वर्तते। अतोऽपरोक्षव्यवहारयोग्यत्वं चैतन्ये वर्तत एवेति।

6. Take for example sukha. It is sAkshi-bhAsya and is known through sukhAkArA-avidyA-vritti. Thus, it is not fala-vyAvpya and hence has avedyatva. Also “sukham shines” is an aparoksha-vyavahara. Thus, sAkshi-bhAsya sukha, ajnAna etc will all fall within the definition of swaprakAsha.

Though it is correct that fala refers to pramANa-vritti-pratibimbata-chaitanya and avedyatva refers to fala-avyApyatva, yet the objection does not sustain. This is because

the aparoksha-vyavahAra-yogyatvam of swaprakAsha is ajnAna-anavachchhedena i.e. ajnAna-vyAvartakatayA. That is to say, the aparoksha-anubhava should not be delimited by ajnAna.

7. upAdhi is pratibimba-paksha-pAtI i.e. the atishaya-kArya-karatvam is only in pratibimba. And thus, the avidyA covers sva-vishaya i.e. shuddha chaitanya only to the praibimba jIva and not to the bimba Ishwara.

8. **But how can ajnAna which is like darkness situate in shuddha chaitanya which is prakAsha-swarUpa?**

First and foremost, darkness is not contradictory to prakAsha but only to prakhara-prakAsha. Similarly, ajnAna is not contradictory to shuddha-chaitanya but only to pramANa-vritti-pratibimbata-chaitanya. Hence, the objection is not justified.

Also, even if we accept for the time being that light and darkness are contradictory, yet there is a difference between the contradiction of ajnAna vis-a-vis jnAna and that of darkness vis-a-vis light. In the case of ajnAna-vs-jnAna, ajnAna is seen to be present in something which is known. This is evident by the anubhava - त्वदुक्तमर्थं न जानामीति. Therefore, neither shuddha chaitanya nor sAkshI is contradictory to ajnAna.

Let ajnAna be there in an illuminated entity by virtue of the anubhava - त्वदुक्तमर्थं न जानामीति - how can there be ajnAna-anubhava in the anubhava of say sukha?

That is not damaging. Though there is absence of experience - sukha is not shining - yet there is anubhava that - akhaNda, paripUrNa sukha is not shining. Therefore, ajnAna has to be admitted which covers the shuddha chaitanya.

9. **Your example of “त्वदुक्तमर्थं न जानामीति” is erroneous. To posit ajnAna of something which shines is contradictory to experience. Something which shines**

before you cannot be covered by ajnAna as something which is covered by ajnAna can never shine.

Not so. This question - how can there be ajnAna in something which is shining - is contradictory to anubhava. As we have seen earlier, ajnAna has shuddha-chaitanya as the vishaya. However, in ajnAna of specific vastu say ghaTa, the ghaTa-ajnAna is basically ajnAna of ghaTa-avachchinna-chaitanya. Here, ghaTa acts as a vyAvartaka or avachchedaka of shuddha-chaitanya. However, since both ajnAna and ghaTa have adhyAsa with shuddha chaitanya, ghaTa appears as vyAvartaka i.e. avachchedaka i.e. adjective of ajnAna. And we aver - ghaTa is not known. In reality, it is the ghaTa-avachchinna-chaitanya which is not known.

Now, pramANa is ajnAta-jnApakam. It makes an unknown object known. It never makes a known object known. Thus, unknown-object and known-object are known not by pramANa but by sAkshI. Thus, unknown-object is known by sAkshI अज्ञाततया whereas known-object is known by sAkshI ज्ञाततया. VivaraNa says - अत एव सर्व वस्तु ज्ञाततयाज्ञाततया च साक्षिचेतन्यस्य विषय.

Therefore, the case of “त्वदुक्तमर्थं न जानामीति” is an example where the unknown-object is known by sAkshI अज्ञाततया. If an object is not revealed by sAkshI, one cannot have the ajnAna thereof either. The ajnAna-qualified-by-ghaTa cannot be illuminated by sAkshI unless ghaTa is also illuminated by sAkshI.

It should be noted that jnAta-tva and ajnAta-tva both are the dharma of ghaTa-avachchinna-chaitanya. However, on account of adhyAsa of ghaTa with ghaTa-avachchinna-chaitanya, they appear to belong to ghaTa.

Thus, ajnAna-avachchedaka-vishaya is also illuminated by sAkshI and hence vishaya-Avaraka-ajnAna is not removed by sAkshI-jnAna (it is removed only by pramANa-jnAna). Basically, since ajnAna-qualified-by-the-vishaya is sAkshi-bhAsya, the

qualifier-vishaya has to be sAkshi-bhAsya. It is to be noted that ajnAna is never known without being qualified by the adjective thereof.